

Religious Education

The Journal of The Religious Education Association

(Copyright, 1921, by the Religious Education Association)

VOL. XVI

AUGUST, 1921

No. 4

CONTENTS

BACK-EDDY AND MAIN STREAM 194

An Editorial

WORLD-FELLOWSHIP AND OTHER PEOPLES 195

Joseph M. Artman

THE BIBLE IN COLLEGES

Biblical History and Literature as a College Entrance Requirement 199

Robert L. Kelly

FINDINGS OF THE CONFERENCE OF AGENCIES AT GARDEN CITY . 207

THE R. E. A. ANNUAL

Annual Report of the General Secretary 210

Statistical Report 216

Treasurer's Report 217

Budget for Year 1921-1922 218

Officers of the Association 219

Officers of the Council 221

Members of the Council 221

Officers of Departments 224

Minutes of the Annual Meeting 226

Minutes of the Annual Meeting of the Council 228

Department of Bible Teachers in Colleges 231

Department of Teachers of Religious Education 231

An Analysis of Activities of the R. E. A. 232

NOTES 234

The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

Back-Eddy and Main Stream

There is a temptation likely to beset the worker in religious education, to imagine that he is engaged in a back-eddy interest, that this work has little or no part in the real and vital affairs of the onrushing main stream of life, in business, politics, and the making and marketing of goods. Working largely with children, in quiet ways, in limited action, without fanfare or clangor or huzzas; is this worthy of a man's powers? Why not get out and have a hand in definite, great and stirring events?

But the greatest of all events, at any time, is when some young, growing person conceives a high purpose and accepts a splendid devotion. All that armies, navies, parliaments and finance can do is as nothing to that. He who forms the purposes of childhood fashions the future world. To get just our little group of youth to see the city of God and give themselves to its realization is not only to be in the main stream but it is to determine its flow and direction.

This distracted world will not be saved by either dollars or diplomacy, nor by any kind of manipulation of its machinery; it will be saved only by a change of mind and purpose. Its troubles are not due to mechanism, but to motives. So long as it is controlled by the property motive it will turn again and again to conflict. But our's is the task of changing that motive, swinging it from the property basis to the personal one, and so changing the world and giving us a society that does believe in love, that does believe it is possible for men unselfishly to cooperate, a society that lives for and makes a religious world.

Here is the main stream, and the work of the world that makes so much noise is but its product. The back-eddies are simply the reactions, filled with the reactionaries, swirling round and round in little pools with much noise and no progress. But silently and mightily in the wills, purposes and ideals of people is the force of the stream gathered up and its direction determined. It moves on somewhither. Whoso guides those wills, forms those purposes and clarifies those ideals, whoso can set them to making a better world, whoso can guide them to the religious way of life, he—no matter how obscurely he works—he guides the stream; he makes the world. For the great business of life lies not in what people make but in making people.

H. F. C.

World Fellowship and Other Peoples

THE PROBLEM OF EDUCATION FOR WORLD FELLOWSHIP WITH REGARD TO CHILDREN OF FOREIGN NATIVITY OR PARENTAGE

JOSEPH M. ARTMAN, M.A.*

This discussion assumes the organic social viewpoint so often stated by leaders in education and religious education. According to this viewpoint education of the moral and religious type takes place when children are led consciously to share with the family, school, play, community or other groups in their efforts to achieve and further, against whatever odds or inhibitions, some community group value. This education takes place in its highest form when the goal or value sought by the local group with which the child is sharing is universal in its reach, i.e., for the good of all peoples now and to come. This is the organic social viewpoint which holds that moral and religious education consists of the learning process which takes place in young and old, weak and strong, as they together perform, or attempt to perform, some needed community adjustment, an adjustment significant because of the actual crises in group values.

The discussion assumes also the evolutionary concept of inheritance of capacity for growth and does not accept the principle of inheritance of acquired characters. Slight variation in stock or race is admitted and yet anthropological results point to practical equality of capacity for growth in civilized and savage. Boys taken directly from the Bush in Africa prove their ability, when given equal opportunities, to associate and share with their American brothers in school, college and university. A multitude of examples leads to the conclusion that growth in intellectual, moral, and religious control are acquirements, achieved organization of ways of control through actual experience; the direction of development being determined by the satisfactions or dissatisfactions involved.

It is further assumed that environment or circumstances in which or to which the individual responds practically controls response—save as the urgency of the instincts involved may select the field of response, and save as, through actual experience a selective disposition, i.e., purposive action, is developed in the individual which habitually or consciously selects from among environmental situations those to which response will be made. This assumption carries with it, however, the fact that most of this selection takes place by feeling-out of values, instead of being thought out or deliberately chosen. The very great importance of this fact for religious education lies in the fact that practically all our current schemes, programs and curricula seek to develop the ideational when in actuality life is mostly feeling its way, even drifting slowly into social movements, and even in moments of great crises, arises to the level of conscious selection on the part of

*Associate Professor of Religious Education, and Director of Vocational Training, The University of Chicago.

the few only, the rest feeling the values and choosing according to the feelings. Even the few intelligent ones use deliberation in certain relations only, feeling into group values in the major portion of life's activities. One can appreciate this fact by noting the narrow scope of selection evidenced in a group of ministers, or university professors, and how large is the field of action really felt out rather than thought out. While the hope of the deepest spirituality lies in developing in everyone the selective way of doing, the conscious choosing of behavior's way, yet we must admit the smallness of this type of behavior as yet as compared to feeling out of values.

World-fellowship, if it ever exists, is therefore an achievement in disposition or motive, born out of manifold experiences in sharing in the prosecution of concrete relationships in terms of world-good. This to some arises to the level of deliberately chosen ends and actions to achieve these ends, while most of us slowly drift with the group, gradually feeling out the values, and adopting the good because its felt values are good.

The problem of education for world-fellowship through the church with regard to children of foreign nativity or parentage is identical with the problem of American or English or any other children. It is the problem of stimulating children to share in the experience of struggling to react to current social problems in such a way as to achieve higher social good, i.e., values which ultimately reach to the whole of humanity.

The specific problem as related to the foreign-born in our midst is the problem of getting all races to share together in the struggle for advancing social good. If our American churches really mean business they will provide ways and means of sharing in the solving of life's problems. If the churches really wish to educate they must face the question of how to bring about such shared effort in developing life's values between, (1) the foreign born and those of the same racial group, (2) the foreign born and those of other foreign born groups, (3) the foreign born and those of American groups. The shared effort for social development unites, erases strangeness, develops friendship and goodwill. Such shared experiences, scientifically stimulated and guided to world wide ends, constitutes religious education.

Several observations should be made regarding the status of the problem and the relation of the church thereto. In the first place it must be clearly appreciated, as stated above, that the capacity for development is, on the whole, equal among all races,—and this includes the negro.

In the second place race prejudice—strife between nationalities—has been vastly deepened by the war. The policies carried out in our own United States have been such as to break the confidence of foreigners in our midst in the goodwill and justice of America and Americans. Most foreign-born groups are now disillusioned and in a condition of uncertainty and doubt as to the purposes of America and Americans and the meaning of American liberty. The suppression of speech, arrests often without warrant and third-degree methods of getting information have thrown whole races of foreign-born into abject

fear. The nervous complex which the alienist finds in individuals, the result of some happening of years ago, and now breaking out in disease, is now observable on a social scale. Fears and doubts by entire social, foreign-born groups is developing the social complex which is later to break out as social disease. The only way to avoid a diseased social world is to share now in frank, open, friendly good will, in sharing for social good.

It is well for the church to realize, too, that race prejudice is not inborn. Never a child of any race is born with hatred for those of other races. Hatred and prejudice are felt out, breathed, in the social atmosphere. Even prattling babes are given prejudice by the mothers who gave them life. Children of two years of age are often turned and twisted in relations by the atmosphere of the home and social group. Every race prejudice represents the sin, the small-mindedness, the selfishness of the family or immediate social group.

In the third place actual investigation proves that the majority of our church groups deal in patronage rather than sharing with foreigners and foreign-born in social endeavor. The attitude of a splendid woman, a long and hard worker in her church, illustrates the point. When speaking in a church group she said, "I'm interested in them—foreigners, negroes—and want to help them all I can, and I am sure our church wants to help them. Just what can we do to help them?" Then when asked, "Do you wish them to help you?" she hesitated—"Well—no, I hardly think so. . . ." In other words, *we* are superior, they inferior. They are objects of patronage, not possible equals, not personalities with whom I mutually share—giving help and receiving help—both of us together sharing in the common effort of man. This patronage is the great sin of the church today. This wicked spirit hampers world-fellowship at every turn and makes impossible sharing with the foreign-born. We of the churches must ourselves practice goodness, share with our neighbors in every good effort, acknowledging that each race and people has contributions to make, before we dare raise our heads as leaders in education. In fact, such sharing in itself is and must be the very heart of religious education, for by doing so we learn, by sharing do we become one o'er all the earth.

Fourthly, the church today is in the habit of fostering a grouping of very congenial souls, a grouping shot through and through with class consciousness. In these inclusive groupings, often made up of liberal minded or dogmatic minded, or upper or lower class minded, the so-called foreigner is generally shut out. The over-drawn story of, "Do you belong to Boston society? Oh no; I was born eleven miles out"—illustrates one method of raising barriers between groups. The Jesus way, and all education leading to the achieving of this way, erases class lines and gives good will and service regardless of class, race, or previous condition. There is no doubt of the principle of grouping mentioned by Giddings—the consciousness of kind. However, to group as American, as Polish, Slavic, Negro, while a consciousness of kind, is not Christian nor is it completely human. The Christian way for which religious

education spends itself is to all who have need and from all who can help.

The majority of our foreigners, and especially the negro, feel the wicked spurning of true association on the part of Church people. A pastor, when asked, "Do negroes share in any way in your church?" replied, "Yes, now and again a negro or so will come. One woman came two Sundays. They come and bear the torture for a little while, then never return." Another pastor frankly stated his church hoped to serve as the dead line for negro migration. They could come to a certain street and no further. Such attitudes on the part of American churches defeat the sharing which is essential to the demonstration of the Fatherhood of God and the Brotherhood of Man.

The problem of education of children of the foreign born for world fellowship through the churches is, therefore, part and parcel of the problem of really living the Jesus way. The Jesus way has no race or class lines. When a church engages in the "Way" we all give and take, we all (all races and classes) share in producing a fellowship which is life.

"100% Americans"

In a certain private school in New York one class of pupils has been segregated on account of their exceptional standing under the Binet tests. They have intelligence quotient records of from 140 to 170. And, as they are listed, they include the following:

(1) "a liberal cultured Jew, home of modest comfort"; (2) "a boy of Negro descent, a sociological not ethnological Negro, since he is lighter than (his teacher)"; (3) "boy of lower East Side, orthodox Jew, father a brilliant rising young physician"; (4) "boy, son of rich uptown doctor, Gentile"; (5) "child of East Side tenements, born in Austria, parents speak no English, child's clothing ragged, face often dirty, father beginning to push up to success, orthodox Jew"; (6) "daughter of very orthodox Episcopalian, Y. M. C. A. leader, limited means"; (7) "son of very wealthy manufacturer, liberal Jews, cultured people"; (8) "son of Roumanian peasants, ignorant but very intelligent, thrifty and successful, renegade Jews"; (9) "fairly dark Negro, grandparents Oberlin students"; (10) "idolized baby in Jewish home of great wealth"; (11) "son of radical thinker of moderate means, Jewish"; (12) "son of Russian Jewish socialists, very poor indeed, quite the 'Red' type, disgruntled with everything, parents have both worked through poverty, dirt, and disorder to get Ph.D.'s at Columbia"; (13) "son of a radical poet, a fair degree of wealth"; (14) "daughter of poor but successful doctor of lower East Side"; (15) "son of rich manufacturer, Jewish"; (16) "son of progressive public school principal, liberal Jews"; (17) "daughter of a merchant of moderate means, Jewish."

Biblical History and Literature as a College Entrance Requirement

A SURVEY OF THE PAST AND PRESENT SITUATION BY
ROBERT LINCOLN KELLY, LL.D.*

This paper covers centuries of educational history and requires twenty minutes for reading. The miracle of surveying so wide a field in so short a time is partly accounted for in that some things are omitted, but chiefly on the principle that a short horse is soon curried.

This is but another way of saying that as a college entrance subject in the United States, Biblical History and Literature does not bulk large now and has never done so in times ancient, mediaeval or modern. As a college entrance *requirement* it does not bulk at all.

From their founding, Harvard, William and Mary, Yale and Princeton required for admission Latin and Greek and Latin and Greek only. Columbia, Brown and Williams required from the first Latin, Greek and Arithmetic and Yale added Arithmetic to her requirements in 1745. It was not until 1830 that Geography was generally recognized by institutions of that day as an entrance requirement, while Columbia did not require English grammar until 1860 and Harvard until 1866. Between 1856 and 1870 Geometry was added to the entrance requirements of Yale, Princeton, Michigan and Columbia. It was during approximately the same period that History was thus recognized by leading institutions. Physical Geography was not found in the entrance subjects of Harvard or Michigan until 1870. It was during the last quarter of the nineteenth century that French and German and the sciences were added to the entrance subjects of the leading institutions. Even now science and history are considered as entrance electives, not requirements, in many American colleges. Within recent years there has been growing recognition of a large group of vocational subjects as electives among the more progressive institutions.

In many high schools today the number of subjects offered reaches sixty or more, Bible not being one except in the rarest instances, while colleges and universities, particularly state institutions, publish units acceptable for admission to the number of from twenty-five to fifty.

It is quite manifest therefore that a general sweep of the eye is sufficient for the historical survey of our subject and that we may address ourselves at once to current practice.

In 1917 a Commission of the National Education Association on the Reorganization of English in Secondary Schools made an elaborate report.† This Commission was composed of thirty members who were heads of Departments of English in high schools, normal schools and colleges, school and college teachers of English, librarians, field men, county superintendents, deans and principals. In addition to the membership of the Commission there was a Reviewing Committee of twenty-

*Paper read at the Annual Meeting of the Religious Education Association, Rochester, New York, March 11th, 1921.

†Bulletin U. S. Bureau of Education, 1917, No. 2.

six members, who were representative educators in all phases of teaching and administrative work. The report was the result of several years of study on the part of these experts. As a part of the report they published twelve pages of recommended books for students of the secondary period—the seventh to the twelfth grades, inclusive—in which there is not a single reference to any Old or New Testament writing. This report was adopted by a number of institutions of higher learning as a basis for entrance work.

Quite different is the attitude of the National Conference on Uniform Entrance Requirements in English, which designates certain readings from different types of literary production. Under the head of "Classics in Translation" this conference lists first "The Old Testament, at least, the chief narrative episodes in Genesis, Exodus, Joshua, Judges, Samuel, Kings and Daniel, together with the books of Ruth and Esther." These recommendations appear verbatim in many college catalogs of various types. Among them being Smith, Wellesley, Vassar, Mt. Holyoke, Vermont, Kentucky, Missouri, Rutgers, Northwestern, Harvard, and Chicago.

The attitude toward Biblical History and Literature of the College Entrance Examination Board is also friendly although the Board does not formally set examinations in this subject. Assurances have recently been given by members of the Board that questions in Bible will be prepared and submitted whenever schools which make extensive use of the questions apply for such. In the meantime the Board has been in the habit of citing selections from the Bible in its "Readings" in Literature, and it sometimes suggests Bible stories among its topics for compositions.

Many institutions which heretofore have relied on examinations as the sole plan for admission are now announcing as an option a "New Plan" which provides for an examination in a limited number of designated subjects and the acceptance of the certificates of accredited schools for the balance of the admission requirements. This gives schools which desire to do so the opportunity to give proper emphasis to Bible study with the implied assurance that if the work is satisfactorily done, it will be duly accredited for entrance. To do this matter full justice it should be said that some institutions reserve the right to exclude certain subjects at their option even though offered by preferred schools.

Several institutions advertise Bible as an elective for entrance to the extent of a unit or a half unit, as for instance, the University of Chicago, Columbia, Iowa and Maine. Columbia's requirements* are based on the recommendations of the Committee of Fifteen, composed of Biblical instructors in American Colleges and secondary schools. They are as follows:

- a. The epic narrative of the Old Testament: a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, I and II Samuel, I and II Kings and Daniel.
- b. The memorizing of some of the more notable passages of biblical prose and poetry.

*Entrance Examinations and Admission, 1921-1922, Page 27.

c. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture.

d. Early Christian biography, the life of Jesus and his early followers; the parables of Jesus; the life of Paul.

e. Introductions to the English Bible; how the Bible and its separate books came to be, and how the have come down to the present time.

For several years the University of Chicago has advertised four courses in Biblical History and Literature as available for one-half unit or one unit of entrance credit. Text books are recommended for each of these courses.* The courses are:

1. The History of the Hebrews from the Exodus through Nehemiah's Reforms.

2. The Life of Jesus.

3. Old Testament Literature.

4. New Testament Literature.

The University of Maine allows a half unit or a unit elective for entrance to their schools of arts and sciences, agriculture and technology.

Another group of colleges make a possible provision for the inclusion of Bible even when it is not definitely listed, as at Boston University, which announces "a candidate may offer two units not included in the lists of options, if the credits are recommended by his principal and the courses are acceptable to the Committee on Admissions."

There is a large number of colleges and universities which accredit schools rather than students or subjects and which in addition to stipulated entrance units accept any subject taught by those schools. In general, this is the practice of the great state universities of the Middle West. Usually all the colleges of the state in which this method is pursued follow the example of the state university. In the Indiana University catalog, for illustration, is found this statement: "For the elective portion of the entrance requirements any subject taught in a commissioned high school and credited by such high school as part of the regular four years' course will be accepted."

Several state boards of education have granted high schools permission to allow credit on work in Biblical Literature and it is possible under certain conditions to include this work automatically in the college entrance certificate. Illustrations of this are found in Maine and Indiana.

The catalog of Mount Holyoke, to take a concrete case as illustrating the best development of this work up to the present time, (1) publishes in its section on Admission, the Classics in Translation of the National Conference on Uniform Entrance Requirements in English, (2) announces one unit of Bible under "free electives" making specific reference to the Definition of a Unit of Bible Study by the Commission of the Council of Church Boards of Education, and (3) designates the time for

*Circular of Information, 1910, page 26.

a College Board examination in Bible at the opening of the academic year.

There are certain conclusions that may fairly be reached with reference to this subject.

1. The era of the expression of righteous indignation and holy horror that other classical literature is taught in our schools and Biblical Literature is ignored is happily passing. The method of eloquent rhetoric and loud oratory is at last being supplemented by practical administrative guidance and actual teaching.

2. The chief responsibility rests upon the schools, not the colleges, for the extension of Bible study as an entrance subject. More and more the colleges are recognizing work well done by the schools as meeting the admission requirements. Less and less are they stipulating specific subjects. As the matter stands now, secondary Bible study has all the liberty it knows how to use. Biblical literature is recommended for reading in many colleges, it is listed as a free elective in others, it may be used as an option even when not listed in some, it may be included in the course of any accredited school. Even when the old plan of admission by examinations is relentlessly enforced without alternative, we find the College Entrance Examination Board informally recognizing Bible study, and there is evidence this recognition will become formal when there is sufficient justification for this action.

3. The standardizing agencies share some of the responsibility for the development of this work. They should define units of Bible study. They have already defined units of far less promising subjects. They work not in the interests of the subjects. They are not professional promoters. Their business is not propaganda. They work in the interests of the children, of the schools, of Americanism. So long as the name and wisdom of Abraham Lincoln are revered and the Gettysburg address, every word of which but three is found in the Bible, is recognized as an English masterpiece, there will be justification for the study by American children of the world's greatest piece of literature.* A few colleges now are withholding recognition of the Bible as entrance work because these definitions have not been made or recognized by the standardizing agencies.

4. It may be added that while any time is opportune for work of this kind, the present is especially golden. We are in a period of reconstruction *par excellence*, reconstruction political, social, industrial, religious, educational. Never was there such need for estimating real and lasting values. This work of reconstruction will soon begin in the field of college entrance requirements. It has already begun with vocational subjects. "Sooner or later," President Burton said in his last annual report at Minnesota, "the entire problem will have to be given fundamental consideration." Let it be hoped that when that time comes, educational statesmanship will be equal to its opportunity.

*On March 17th Dr. Thomas F. Holgate, of Northwestern University, presented the desirability of such a definition as is here recommended, to the Commission on Unit Courses and Curricula of the North Central Association of Colleges and Secondary Schools. The Commission appointed a committee to make the necessary investigations and to present a report with an approved course of study and approved educational standards at the next annual meeting of the North Central Association.

In the July, 1919, issue of CHRISTIAN EDUCATION* there is a partial report of the Commission of the Council of Church Boards of Education on the Definition of a Unit of Bible Study for Secondary Schools.

This definition has been approved by various universities and colleges here listed with the understanding that work done in conformity with the conditions set forth in the Definition will be accepted as a free elective unit for admission. In view of the fact that the standards of this Definition are higher than those officially approved in the states of Indiana, Iowa and Maine, the universities and colleges of those states are put in the same list with those which have specifically approved the Commission's Definition.

*This definition will be furnished on request.

INSTITUTIONS ACCEPTING BIBLE HISTORY AND LITERATURE AS ENTRANCE CREDIT

Arkansas College	Arkansas
Aurora College	Illinois
Augustana College	Illinois
Asbury College	Kentucky
Adrian College	Michigan
Alma College	Michigan
Augsburg College	Minnesota
Alfred University	New York
Atlantic Christian College	North Carolina
Ashland College	Ohio
Birmingham Southern College	Alabama
Buena Vista College	Iowa
Butler College	Indiana
Baker University	Kansas
Berea College	Kentucky
Bates College	Maine
Bowdoin College	Maine
Boston University	Massachusetts
Baldwin Wallace College	Ohio
Bluffton College	Ohio
Brown University	Rhode Island
Baylor College	Texas
Blackstone College for Girls	Virginia
Beloit College	Wisconsin
Bethany College	West Virginia
Columbia University	New York
Colorado Woman's College	Colorado
Coe College	Iowa
Connecticut Agricultural College	Connecticut
Cornell College	Iowa
College of Idaho	Idaho
Central University of Iowa	Iowa
Carthage College	Illinois
Central Holiness University	Iowa
Chicago, University of	Illinois

Centenary College	Louisiana
Cedar Valley Junior College	Iowa
Central Wesleyan College	Missouri
Central Academy and College	Kansas
Centre College	Kentucky
Colby College	Maine
Carleton College	Minnesota
Christian College	Missouri
Central College	Missouri
Culver Stockton College	Missouri
Cotner College	Nebraska
Colgate University	New York
College of Wooster	Ohio
Clarendon College	Texas
College of Puget Sound	Washington
Drake University	Iowa
Davidson College	North Carolina
De Pauw University	Indiana
Defiance College	Ohio
Dubuque College and Seminary	Iowa
Denison University	Ohio
Dakota Wesleyan University	South Dakota
Davis & Elkins College	West Virginia
Dartmouth College	New Hampshire
Earlham College	Indiana
Ellsworth College	Iowa
Elmira College	New York
Evansville College	Indiana
Elon College	North Carolina
Emory and Henry College	Virginia
Evansville Seminary and Junior College	Wisconsin
Eureka College	Illinois
Frances Shimer School	Illinois
Fairmount College	Kansas
Friends University	Kansas
Franklin College	Indiana
Furman University	South Carolina
Gooding College	Idaho
Greenville College	Illinois
Galloway College	Nebraska
Guilford College	North Carolina
Grove City College	Pennsylvania
Grand Island College	Nebraska
Goshen College	Indiana
Grinnell College	Iowa
Hendrix College	Arkansas
Hanover College	Indiana
Hedding College	Illinois
Hillsdale College	Michigan
Hamline University	Minnesota

Haverford College	Pennsylvania
Howard Female College	Tennessee
Hampden-Sidney College	Virginia
Hiram College	Ohio
Iowa State Teachers College	Iowa
Isbell Presbyterian College	Alabama
Illinois Wesleyan University	Illinois
Illinois Woman's College	Illinois
Indiana University	Indiana
Indiana Central University	Indiana
Iowa Wesleyan College	Iowa
Iowa State College of Agriculture	Iowa
James Millikin University	Illinois
Jackson College	Massachusetts
Jamestown College	North Dakota
Kansas Wesleyan University	Kansas
Kalamazoo College	Michigan
Keuka College	New York
Kansas City University	Missouri
Lincoln College	Illinois
Luther College	Iowa
Lindenwood College	Missouri
Louisberg College	North Carolina
Lebanon Valley College	Pennsylvania
Lynchburg College	Virginia
Lawrence College	Wisconsin
Lenox College	Iowa
Milligan College	Tennessee
Manchester College	Indiana
Mercer University	Georgia
Mount St. Joseph College	Iowa
McKendree College	Illinois
Morningside College	Iowa
Massachusetts Agricultural College	Massachusetts
Middlebury College	Vermont
Mount Holyoke College	Massachusetts
Milton College	Wisconsin
Missouri Christian College	Missouri
Missouri Valley College	Missouri
Montana Wesleyan College	Montana
Midland College	Nebraska
Muskingum College	Ohio
Marietta College	Ohio
McKinney Junior College	Pennsylvania
Muhlenberg College	Pennsylvania
Nebraska Central College	Nebraska
North-Western College	Illinois
Northland College	Wisconsin
Northwestern University	Illinois
Occidental College	California

Olivet University	Illinois
Otterbein College	Ohio
Oberlin College	Ohio
Oklahoma City College	Oklahoma
Oakland City College	Indiana
Parsons College	Iowa
Piedmont College	Georgia
Pleasant View Luther College	Illinois
Penn College	Iowa
Park College	Missouri
Phillips University	Oklahoma
Philomath College	Oregon
Presbyterian College of S. C.	South Carolina
Purdue University	Indiana
Randolph Macon College	Virginia
Roanoke College	Virginia
Ripon College	Wisconsin
Shorter College	Georgia
Shurtleff College	Illinois
Simpson College	Iowa
Simmons College	Massachusetts
Smith College	Massachusetts
Stephens College	Missouri
Synodical College	Missouri
Salem College	North Carolina
Summerland College	South Carolina
Southwestern Presbyterian University	Tennessee
Shenandoah Collegiate Institute	Virginia
Seattle Pacific College	Washington
Spokane University	Washington
Salem College	West Virginia
St. Ambrose College	Iowa
State University of Iowa	Iowa
Syracuse University	New York
Transylvania College	Kentucky
Taylor University	Indiana
Tufts College	Massachusetts
Tabor College	Iowa
Trinity College	North Carolina
Texas Christian University	Texas
Trinity University,	Texas
University of Southern California	California
Union Christian College	Indiana
University of Notre Dame	Indiana
University of Chicago	Illinois
Union College of Iowa	Iowa
Upper Iowa University	Iowa
University of Maine	Maine
University of Rochester	New York
Union University	Tennessee

Valparaiso University	Indiana
Vincennes University	Indiana
Woman's College of Alabama	Alabama
Whittier College	California
Western Union College	Iowa
William Woods College	Missouri
Washburn College	Kansas
Wessington Springs Junior College	Pennsylvania
Wagner Memorial Lutheran College	New York
West Virginia Wesleyan College	West Virginia
Western College for Women	Ohio
Western Maryland College	Maryland
Wittenberg College	Ohio
Wheaton College	Massachusetts
Wesley College	North Dakota
Waldorf College	Iowa
Willamette University	Oregon
Wofford College	South Carolina
Wellesley College	Massachusetts
Westminster College	Texas
Walla Walla College	Washington
Wabash College	Indiana
Wartburg College	Iowa
*Yale University	Connecticut
York College	Nebraska

Conference on Agencies of Religious Education

On May 12-13, at Garden City, N. Y., a conference was held on the problems of co-ordination of the several agencies in general work in religious education. The meeting was constituted by official representatives of the denominational boards, The "Sunday-school Council," The Council of Church Boards of Education, The International S. S. Association, The American S. S. Union, The International Lesson Committee, The World's S. S. Association, The R. E. A., The Missionary Education Movement, The Board of Missionary Preparation, International Committee Y. M. C. A., National Board Y. W. C. A., Association of Theological Seminaries, Conference of University Pastors, Association of Teachers of Bible in Colleges and Secondary Schools, The Federal Council of Churches. The most earnest, co-operative spirit prevailed; problems were faced with entire frankness, and it was evident that there was a sincere desire to find closer relationships and to avoid competition and duplication. A Committee was appointed to prepare a plan for a unifying agency or organization and to bring forward definite recommendations, as a result of the conference, which would secure co-operation between "the denominational, inter-denominational and non-denominational agencies of religious education."

(The first report of the permanent committee follows on the next page)

*Half unit credit.

Findings of the Conference of Educational Agencies

1. As representatives of the agencies of Christian Education, assembled at Garden City, Long Island, May 12 to 14, we desire to record our deep appreciation of the great value of this conference. It has brought together for the first time official representatives of practically all the varied educational agencies connected with the Protestant churches, and has afforded them an opportunity to consider their educational task as a whole and the possibility of a larger co-operation in fulfilling their responsibility. It has given us an even deeper sense of the fundamental importance of Christian education, and of the urgency of the demand for a more adequate and unified educational program.

2. We note with great satisfaction the large progress already made toward the effective coordination of programs and organizations in this field through such agencies as the International Sunday School Lesson Committee and the Council of Church Boards of Education. We follow with interest and sympathy the negotiations now in progress between the Sunday School Council of Evangelical Denominations and the International Sunday School Association, and trust that the outcome may be a more effective co-ordination of the forces now operating in these important fields. We desire to support and strengthen all movements toward cooperation and unity now under way.

3. At the same time we register the conviction that some more inclusive coordination is essential to the complete fulfillment of our whole educational task. We feel an imperative need for some continuous provision for conference on the part of all the agencies carrying on the many-sided work of Christian education. Such problems as those which we have considered in this conference are not the concern of one agency alone, or even of a group of agencies covering less than the whole field; they can be solved adequately only as the various agencies make their plans in full knowledge and understanding of what is being planned by others. To awaken the public conscience to the need for Christian education; to secure a system of Christian education that shall include the whole community; to reach the groups outside the churches and now untouched by any of our agencies; to relate the work of the Sunday school, of the agencies for missionary education, of the young people's societies, of the Young Men's and Young Women's Christian Associations, of the Boy Scouts and other organizations in the field of Christian education to one another; to adjust the Church's educational work to that of the public school; to study religious education scientifically and to make the best use of modern research in general education; to organize more effectively the religious influences in the institutions of higher learning that are not supported by the churches; to correlate the churches' agencies for religious education in the parish with her agencies for religious education in her schools and colleges,—these and other problems all demand the united consideration of all the agents of Christian education if the most effective program is to be achieved.

4. We recommend, therefore, that a continuation committee of this conference be created, made up of one representative of each of the

national interdenominational or non-denominational agencies carrying on educational work, whose duty it shall be through regular meetings:

a. To study further the present situation in the whole field of Christian education and the ways in which the most effective cooperation of the existing agencies can be secured.

b. To arrange, sometime within a year, for a further conference similar to the present one to be made up of representatives of all the agencies of Christian education.

c. To suggest ways in which certain phases of the task of Christian education which are not yet cared for by an agency could be successfully developed.

5. We recommend further, that the continuation committee be provisionally made up of the representatives of the various agencies which have served upon the committee on findings, subject to such changes as the officers of any of these organizations may care to make; that this provisional continuation committee be requested to effect an organization and provide for the services of a secretary as soon as possible; and that each of the participating agencies be invited at its next annual meeting to designate its official representative upon the continuation committee.

6. We believe that through these steps we may come to such a larger sense of the greatness and oneness of our educational task that a permanent Council on Christian Education, in which all the agencies of Christian education shall be included, may be formed and may make possible a more adequate program of Christian education in the nation and in every local community.

Robert L. Kelly, Chairman, Council of Church Boards of Education.

H. H. Meyer, Sunday School Council.

Luther A. Weigle, International Sunday School Lesson Committee.

W. E. Chalmers, International Sunday School Association.

Samuel D. Price, World's Sunday School Association.

George P. Williams, American Sunday School Union.

T. H. P. Sailer, Missionary Education Movement.

Henry F. Cope, Religious Education Association.

William Adams Brown, Conference of Theological Seminaries.

Ethel Cutler, National Board of the Young Women's Christian Association.

W. L. Chandler, International Committee of Young Men's Christian Associations.

Charles Foster Kent, Association of Biblical Instructors in American Colleges and Secondary Schools.

Frank K. Sanders, Board of Missionary Preparation.

Vernon S. Phillips, Conference of Church Workers in Universities.

Helen Bond Crane, Student Volunteer Movement for Foreign Missions.

Mrs. John S. Allen, Council of Women for Home Missions.

Daniel A. Poling, United Society of Christian Endeavor.

Robert E. Speer, Federal Council of the Churches of Christ in America.

Annual Report of the General Secretary*

HENRY F. COPE

The statistical report of the Association's activities during the year ended April 30, 1921, will be found on another page. It is a condensed record of manifold service, a record which, while no one is likely to read so uninteresting a document, is still teeming with significances and crowded with indications of progress, with definite grounds for encouragement. One should realize that the activities of the Association are not factitious, but they are responses to demands for service, they constitute the answer we are able to make to a wide-spread awakening and increase of interest.

Turning to a more general survey of work, First: all the usual activities of the Association, have been maintained; these are those which have been tested out through some sixteen or more years' experience, and include Publications, Conventions, Conferences, Bureau of Information, Library and Exhibit, Personnel Service, and Departmental Activities.

1. PUBLICATIONS. The magazine is now issued from a different press and, by changes of type and size of page, we are able to include over fifteen *per cent* more material in each issue than during the past two years.

2. CONVENTIONS. Experience has demonstrated the wisdom of our policy of alternating types of conventions, and leads to the conviction that it would be wise to endeavor to apply this policy even more exactly to future meetings.

3. CONFERENCES. The Association no longer promotes local conferences and, instead of attempting a number of special R. E. A. meetings throughout the country, we have sought to make combinations with other bodies and agencies at the times of their meetings. In connection with these conferences, the General Secretary has traveled over 57,000 miles, and delivered 248 addresses.

4. BUREAU OF INFORMATION. The most remarkable development in regular service throughout the year has been in the Bureau of Information. On the one subject of week-day religious instruction alone, we sent out over 120,000 separate pamphlets during last year. On certain other forms of work quantities up to 70,000 have been mailed to inquirers. This service has been possible through the generous cooperation of certain denominational Board, notably the Methodist and Presbyterian, who have furnished large quantities of pamphlets without charge. There has also been a very heavy demand for information regarding new and improved courses of study both for Sunday and week-day schools. Here again we have had generous cooperation from many church boards in furnishing printed material.

*Presented at the Eighteenth General Convention, March 10-13, 1921, and revised to end of fiscal year, April 30, 1921.

Under present circumstances, we are compelled to organize this work with the utmost economy, without any enlargement of staff. For this reason we spend no energy in keeping exact statistics of services rendered; we simply render them. It would be a fair estimate to say that approximately 300,000 pieces of printed matter have been sent out from the office, in answer to requests through the Bureau of Information. But a Bureau of Information is more than a mechanism for mailing pamphlets; many inquiries call for the preparation of book-lists and other forms of new information; to answer these often involves careful and extended search and the collection of facts not readily accessible. It will be readily seen that the Bureau of Information alone involves a very large amount of extra work which, at present, is carried on by the persons who carry on the regular office work. There is work enough here, alone, for an able and properly equipped secretary. All this service is rendered without charge to anyone.

5. **LIBRARY.** The library has grown beyond the capacity of our present quarters, and high costs of renting space prohibit the enlargements which are imperatively needed. In fact, one of the difficult problems of the Association is that of maintaining this and several other forms of service for which no maintenance provision has been made. During the past ten years the actual work accomplished by the Association's office has changed, from that of simple executive management and publication to the manifold types of service which are indicated in the Library, the Exhibit, Information and Personnel Bureaus. A fair estimate of the cost of this service, if it were proportioned among the various items for the central office, would be some \$4000 annually, an amount expended for which there is no immediate or direct return. In other words, we are spending for service as large an amount as we are receiving from contributions, outside of membership. The expense of this work, together with the rise in costs during the past several years, helps to account for the fiscal difficulties which the Association has been obliged to meet.

6. **MEMBERSHIP.** We have reason to be encouraged with growth here, the new members, over 500, are good evidence of the vitality of the organization. This growth has been aided by certain denominational Boards, particularly the Methodist and Unitarian, who have seen the wisdom of appropriating funds to enroll considerable numbers of persons in the R. E. A. They have had the clear purpose, reached after mature study, of developing the intelligence of those upon whom they must depend for leadership and for effecting plans locally. The function, or place of the R. E. A. was well expressed by one denominational group which stated that they had reached the conclusion that progress in their work was predicated upon four conditions: a scientific basis for educational work; contacts with the agencies of and workers in general education; an intelligent, supporting constituency; and close cooperation with every type of religious agency—and that the R. E. A. could best accomplish these ends for their people. Those who are responsible for general programs of religious education

begin to see that the most serious immediate need is that of developing intelligent constituencies, and that such constituencies can best be secured by stimulating and informing persons through the publications of the R. E. A. In order that denominational and local work shall go forward, these Boards are paying for the memberships of their leading ministers and workers.

One other means through which there has been growth in membership must be mentioned, individual churches have subscribed memberships for groups of their teachers, and for the members of their Boards of Religious Education, placing the R. E. A. on the budget of the churches for this specific purpose.

7. FISCAL. Here, again, we may find encouragement, for we have succeeded in facing rising costs without increasing indebtedness. During 1920, not a single item of cost of operation was in the column of decreasing prices, and, yet, not an item was actually increased. At the end of the year we faced an indebtedness of \$5,000, due to two principal causes: the concentration of rising costs on the very items that enter into our work, viz.: paper, printing and transportation, and the tardiness with which members were paying their annual dues. On December 31st over \$3,000 was due from memberships in arrears. Since then all bills have been paid. But the debt was cancelled only by income from new memberships and new contributors.

Two facts must be stated:

First: We ought not to drain the treasury at this time, for then the lean months of summer are before us.

Second: The situation as to membership fees is practically unchanged. On May 1st the office mailed statements for fees due and past due to the amount of \$3320.

What needs to be done? Provide additional income of \$2500 between now and October 1st in order to prevent another descent into the slough of debt.

This may be done by: a larger number of personal contributors; a much larger number of contributions from churches for club memberships, denominational and institutional cooperation under which groups of persons are enrolled as members, and a vigorous campaign for new members on the part of those enrolled.

II.

Turning now to consider progress in the general field, the past year has witnessed a remarkable development of activity in week-day religious instruction, experiments are being made but the initial stages have been passed and there is evidence of stability in many places. Enrollments have increased in the older schools and many new ones have been established.

The year also has been notable for more serious attempts than have ever been made before looking to the coordination of the many agencies in the field of religious education. A number of conferences have been held, definite plans are under discussion and we have hope that we

shall see, before long, very concrete evidences of closer cooperation. The R. E. A. has played no small part in this movement, and, for ourselves, we have after some years of study, especially after careful thought on the part of The Advisory Committee, and through the actual experience of our work, arrived at a definite comprehension of the task that just now seems to belong peculiarly to this Association.

With all the progress that has been made and the efficiencies that have been developed in organizations institutionally centered there still remains the essential need for an organization to carry forward the work of free leadership, scientific research, and untrammelled criticism, to be to all activities and agencies a forum of discussion, a clearing-house of information, a meeting-place to effect cooperation, and to be to all workers an inclusive, professional organization.

Does such a statement entirely compass the function of the R. E. A.? Do not certain responsibilities grow out of the special tasks which have been undertaken? In fact, the very concept of the R. E. A. as essentially an organization of professional life, indicates a further function, for the mark of a profession is not alone that it does certain things with marked proficiency, with an expertness based on specialized training, but that it is constantly modifying its processes, subjecting them to basic principles scientifically ascertained. The R. E. A. is not so much an agency for increasing proficiencies as an agency for applying fundamental laws; because it is a professional organization, it must move forward and venture on new ways as it pursues investigations and undertakes experiments.

These are times which are likely to test whether the R. E. A. justifies its claim to professional character, times when we must elect between the course which simply follows and develops old efficiencies and that which will mark out entirely new paths. So far the tendency has been to follow, at least to a large degree, certain fixed paths, to accept certain pre-suppositions and to seek to develop the efficiencies of accepted institutions. We have been a little slow, perhaps inevitably, to develop freedom. For example, we have accepted the Sunday school as the principal agency of religious training. We have recognized others, but our main attention has been given to developing this agency. In spite of many exceptions, we have certainly given our main attention to the Bible as the principal means of religious training. Now the Sunday school is a traditional institution; it is one which has happened, and has never been designed for a specific purpose. And the theory that the study of the Bible is the principal means of religious education, is doubtless due to the place accorded by the Reformers to the Bible as the basis of creed. It may be that the present school and the Bible are both exactly the best we could have, but we do not know whether it is so or not. Again we still too commonly accept institutional and immediate aims rather than the functional ones that mark a profession. Let me suggest the difference between a dentist and a physician, the former seeks to fill a cavity, the latter to secure the perfect coördination of physical functions in a healthy person; so the Sunday-school expert seeks to fill up Sunday-school buildings, but the religious educator seeks something functional; is it any less than perfectly organized

spiritual society looking toward a new and better, a truly religious world order?

At its beginnings the R. E. A. struck certain notes which vibrated through the world. They were needed, and yet they were not all that was needed. They were critical; they were challenging. They brought certain institutions to judgment as to their efficiency; but they did not bring them to the bar for judgment as to their sufficiency. It was stated that the Sunday school was guilty of poor teaching; but now we must put the prior question, Is it the kind of institution that society can use for purposes of religious training? Then it was stated that youth were ignorant of the Bible, now we come to ask the prior question, What place, if any, does the Bible have in the processes of religious training? And so with many other questions to be asked in the light of the religious needs of today.

It would seem as though the time had come to face the simple but radical question, precisely in what ways do persons learn to live the life of a religious society? This is a question we have not asked hitherto. It calls for more than a theoretical analysis or study. Possibly our knowledge is not sufficient to answer the question at this moment, and we will have to wait until further experiments and investigations have furnished us with the answer. But in any case, we ought to face the situation, that we are undertaking the most important work of which the human mind can conceive, and that this work is carried on without definite knowledge on our part as to whether our methods are scientifically sound. Perhaps a fundamental change in our plans would be indicated by a changed attitude towards our problems, and it might be that our most valuable immediate service would be a careful and appreciative criticism, or examination of present methods.

That there are numerous tasks of the most impressive and immediate reality before the Association is evident when one considers the calls that are made upon us, the demands that specific problems be studied by departments, that experiments be conducted, information compiled and published, tasks and fields defined and new enterprises studied. Institutions and organizations turn to the R. E. A. for specific undertakings. The departments are perplexed by the multitude of problems. There is fruitful work that waits only the time of specialists and the means to employ them. Our embarrassment is not to find a task, but to find means of doing the things immediately waiting.

We have repeatedly called attention to the futility of expecting to carry forward work of so exacting and important a nature by voluntary effort alone. Our day is beginning to realize that religious education has more than an academic importance, and that it must have at least the same attention as other fundamental interests.

No careful observer can fail to find encouragement in the signs of growing public intelligence as to the meaning and place of religious education. It is not too much to say that there is an awakening of the public mind and conscience. The growth of intelligence and the deepening of the sense of responsibility in this field have been amongst the foremost definite purposes of the R. E. A. Eighteen years of effort

have produced results in the field of our avowed effort, as stated in our declaration of purpose, "To inspire the educational forces with the religious ideal; to inspire the religious forces with the educational ideal; and to keep before the public mind and conscience the ideal of religious education and the sense of its need and value."

So that, in addition to the fundamental and scientific work which the Association must undertake, there rests upon it the responsibility of a certain type of public education. This seems to me to be precisely the same kind of work that the medical profession undertakes in its campaigns for public health and health education. Both the rational consciousness of the vocation of religious education, and the social recognition of this profession await the education of the constituencies and associated workers, which support and run parallel to the work of religious education. We must get our fundamental principles to the leaders in social and religious organizations. We are not less but more an organization for service. Perhaps the type of service changes from that of amelioration to that of education; but the Association never will cease to be needed so long as men cherish the great human ideal of a better, kindlier world, so long as they seek a society whose motive center is in love, whose methods are gentle and just, whose aims are spiritual.

The Religious Education Association

ANNUAL STATISTICAL REPORT

(For Year Ending April 30, 1921.)

I. Conventions and Conferences.

*Convention and Conferences, Approx. 125, Addresses.....	591
Public Addresses by General Secretary.....	248
Miles traveled by General Secretary.....	57,900

II. Publications.

(1. By Copies)

Magazine, Religious Education, Copies.....	23,500
New Pamphlets and Circulars (8).....	83,000
Old Pamphlets	140,000
	<hr/>
	246,500

(2. By Pages)

Pamphlets, (7), pages.....	74
Circulars, 9, pages.....	22
Pages, published through other agencies.....	396
Pages of six issues of Religious Education.....	466
	<hr/>
	958

III. Exhibit and Library.

Traveling Exhibit, pieces.....	240
Traveling Exhibit, books.....	300
Central Exhibit Library, volumes.....	6,420
Loan Library	300
Pamphlets and Exhibit pieces (approximately).....	20,000
	<hr/>
	27,260

IV. Bureau of Information.

Inquiries answered, (approximately).....	12,500
Consultations	500
Pamphlets sent out, R. E. A.....	200,000
Pamphlets sent out, others.....	70,000
Total number of persons reached by the Office, over.....	230,000
Present membership of the R. E. A.	3,550

*Includes only those reported in some way to the office.

The Religious Education Association

Treasurer's Report

May 1st, 1920, to April 31st, 1921.

Balance in Bank May 1st, 1920.....	\$	275.00	
Cash on hand		40.18	\$ 315.18

Receipts

Memberships	\$10,784.69	
Proceedings	92.56	
Contributions	4,834.36	15,711.61
		<hr/>
		16,026.79
Bank Loans		3,000.00
		<hr/>
		\$19,026.79

Disbursements

Salary—General Secretary	\$ 6,700.00	
Salary—Office Assistants	1,724.99	
Rent	960.00	
Postage, Express & Telegrams.....	453.41	
Interest & Refunds	239.21	
Incidentals, Exchange & Auditing.....	234.93	
Printing Circulars & Stationery	389.13	
Printing Journal	3,764.00	
Office Exhibit & Furniture	8.55	
Telephone, Light & Supplies	236.16	
Traveling Expenses	262.02	\$14,972.40
Bank Loans, Repaid		4,000.00
Cash on hand and in Bank, April 30, 1921...		54.39
		<hr/>
		\$19,026.79

This total includes only the moneys passing through the hands of the Treasurer and does not include any sums contributed to local treasuries and paid out locally.

I have examined the books and papers submitted to me of the Religious Education Association and hereby certify to their correctness and that this is a true and accurate statement of the affairs of said association as of April 30th, 1921.

Edward J. Dunham, Public Accountant.

David R. Forgan, Treasurer.

Budget*

For Year May 1, 1921 to April 30, 1922.

EXPENDITURES

	For comparison	
	(1920-21)	(1921-22)
Salaries { General Secretary	\$ 6,700	\$ 6,700
{ Office Assistant, etc.	2,200	2,300
Rent	960	1,020
Office, Exhibit & Furniture	150	150
Postage, Express & Telegrams	700	700
Printing { Magazine	3,100	3,000
{ Circulars & Stationery	600	600
Phone, Light & Supplies	200	200
Interest, Auditing & Refunds	100	100
Travel	500	500
Departments	300	300
Contingent Fund	500	500
Conferences	200	200
Total	\$16,210	\$16,270

INCOME

	Actual (1919-20)	Actual (1920-21)	Estimate (1921-22)
Memberships	\$ 7,442	\$10,748	\$11,000
Contributions	5,069	4,871	5,000
Miscellaneous	200	92	600
Balance	527	315	
	\$13,239	\$16,026	\$16,600

*Adopted by The Executive Board in regular meeting, April 21, 1921.

The Religious Education Association

OFFICERS

PRESIDENT

Theodore G. Soares, Ph.D., Professor, The University of Chicago.

TREASURER

David R. Forgan, President, The National City Bank, Chicago.

RECORDING SECRETARY

Herbert W. Gates, D.D., Boston, Mass.

FIRST VICE-PRESIDENT

Sir Robert A. Falconer, Litt.D., President, The University of Toronto.

VICE-PRESIDENTS

Mr. Joseph T. Alling, Rochester, N. Y.

President Clarence A. Barbour, D.D., Rochester Theological Seminary.

Hon. P. P. Claxton, Ph.D., Washington, D. C.

Dean Caroline B. Dow, National Y. W. C. A. Training School.

President Samuel A. Eliot, LL.D., Boston, Mass.

President William H. P. Faunce, LL.D., Brown University.

Rt. Rev. D. L. Ferris, Rochester, N. Y.

Mr. Robert H. Gardiner, Gardiner, Me.

Chancellor J. H. Kirkland, Sc.D., Vanderbilt University, Nashville.

Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, Boston.

President L. H. Murlin, LL.D., Boston University, Boston, Mass.

Rabbi David Philipson, Cincinnati, Ohio.

President William R. Poteat, D.D., Wake Forest College, N. C.

Rev. J. C. Robertson, D.D., Toronto.

Mr. Julius Rosenwald, Chicago.

President Mary E. Woolley, Ph.D., Mt. Holyoke College.

DIRECTORS AT LARGE

Mr. William M. Birks, Montreal, Canada.

President John D. Blanton, LL.D., Nashville, Tenn.

Rev. Carey Bonner, London, England.

Dean O. E. Brown, Ph.D., Nashville, Tenn.

Rt. Hon. Viscount Bryce, LL.D., London, England.

Rev. H. E. Coleman, Tokyo, Japan.

Prof. John Davidson, Newport, Fife, Scotland.

Rev. David G. Downey, D.D., New York, N. Y.

President Caleb F. Gates, LL.D., Constantinople, Turkey.

Rev. John W. Graham, D.D., Toronto, Canada.

Mr. Henry W. Holmes, F. R. G. S., Sydney, Australia.

Prof. S. B. Linhart, Pittsburgh, Pa.

Prof. Paul Monroe, Teachers College, New York, N. Y.

Rev. Principal E. I. Rexford, Montreal, Canada.

President Rush Rhees, LL.D., Rochester, N. Y.

Rabbi Louis F. Wolsey, Cleveland, Ohio.

THE EXECUTIVE BOARD

The Five General Officers, ex-officio, and
 Rt. Rev. C. P. Anderson, Chicago ('22)
 Rev. Wm. C. Bitting, D.D., St. Louis ('27)
 Prof. Ernest DeWitt Burton, LL.D., Chicago ('27)
 Prof. Geo. A. Coe, LL.D., New York ('24)
 Rev. William C. Covert, D.D., Chicago ('28)
 Pres. Donald J. Cowling, Ph.D., Northfield ('22)
 Mr. Richard C. Hall, Chicago ('24)
 Miss Caroline Hazard, LL.D., Peace Dale, R. I. ('26)
 Mr. Henry H. Hilton, Chicago ('28)
 Pres. Harry Pratt Judson, LL.D., Chicago ('24)
 Pres. Henry C. King, LL.D., Oberlin ('28)
 Pres. Wm. D. Mackenzie, LL.D., Hartford ('27)
 Dean Shailer Mathews, D.D., Chicago ('26)
 Bishop Thomas Nicholson, D.D., Chicago ('25)
 Francis G. Peabody, LL.D., Cambridge ('23)
 Frank K. Sanders, Ph.D., New York ('22)
 Pres. Walter D. Scott, Evanston ('23)
 Mr. Lucius Teter, Chicago ('25)
 Prof. Frank G. Ward, Ph.D., Chicago ('23)
 Prof. Herbert L. Willett, Ph.D., Chicago ('25)

STATE DIRECTORS

British Columbia, Rev. E. R. McLean, Vancouver.
 California, Prof. Herbert F. Evans, Ph.D., Berkeley.
 China, Prof. Timothy Ting Fang Lew, Nanking.
 Colorado, J. E. Bentley, Denver.
 Connecticut, Prof. A. J. Wm. Meyers, Ph.D., Hartford.
 Georgia, Prof. Hugh H. Harris, Atlanta.
 Illinois, Rev. Robert W. Gammon, D.D., Chicago.
 Indiana, Rev. C. H. Young, Howe.
 Iowa, R. J. Montgomery, Grinnell.
 Kansas, Prof. A. A. Holtz, Ph.D., Manhattan.
 Kentucky, Prof. W. C. Bower, Ph.D., Lexington.
 Maine, Prof. Warren J. Moulton, Ph.D., Bangor.
 Manitoba, President H. P. Whidden, Brandon.
 Massachusetts, E. Morris Fergusson, D. D., Boston.
 Michigan, Rev. George S. Yapple, Detroit.
 Minnesota, Rev. Ray G. Fletcher, St. Paul.
 Missouri, Prof. Granville D. Edwards, Columbia.
 Montana, President Edward O. Sisson, Ph.D., Missoula.
 Nebraska, Miss Eleanor T. Miller, Lincoln.
 New Hampshire, Prof. W. H. Wood, Ph.D., Hanover.
 New Jersey, Wm. J. Blashfield, Newark.
 New York, Rev. Orlo J. Price, Ph.D., Rochester.
 North Dakota, Prof. W. A. Squires, Ph.D., University.
 Ohio, Rev. J. Leslie Lobingier, Oberlin.
 Ontario, Rev. Hiram Hull, Toronto.

Oregon, President E. C. Sanderson, Eugene.
 Pennsylvania, President F. C. Southworth, LL.D., Meadville.
 Quebec, Prof. E. M. Best, Montreal.
 Rhode Island, Frank E. Butler, Providence.
 South Dakota, Prof. F. B. Oxtoby, D.D., Huron.
 Tennessee, Dr. E. B. Chappell, Nashville.
 Texas, Prof. Jesse L. Cunnigim, Dallas.
 Washington, President S. B. L. Penrose, LL.D., Walla Walla.
 West Virginia, Prof. J. N. Deahl, Ph.D., Morgantown.
 Wisconsin, Rev. E. W. Blakeman, Madison.

Officers of the Council

President, Professor George A. Coe, Ph.D., Union Theological Seminary.

Vice-President, Professor A. J. Wm. Myers, Ph.D., Hartford School of Religious Pedagogy.

Executive Secretary, Miss Adelaide Case, M.A., Teachers' College, Columbia University.

Recording Secretary, Professor Mark May, Ph.D., Syracuse University.

ADDITIONAL MEMBERS OF THE EXECUTIVE COMMITTEE

(Three years, until 1924)

Rev. Lester Bradner, Ph.D., Episcopal Board of Religious Education.

Miss Ethel Cutler, National Board Y. W. C. A.

(Two years, until 1923)

Rev. Wm. I. Lawrance, Th.D., American Unitarian Association.

Professor J. M. Artman, M.A., The University of Chicago.

(One year, until 1922)

Professor Norman E. Richardson, Ph.D., Northwestern University.

Professor Hugh Hartshorne, Ph.D., Union Theological Seminary.

MEMBERS OF THE COUNCIL

Artman, Prof. J. M. (1922), The University of Chicago.

Athearn, Prof. Walter S. (1926), Boston University, Boston, Mass.

Best, Prof. E. M. Ph.D., (1927), Theological College, Montreal.

Betts, Prof. Geo. H., Ph.D. (1924), Northwestern University.

Bower, Prof. W. C., M.A. (1925), Transylvania College, Lexington, Ky.

Bradner, Rev. Lester, Ph.D., (1925) Board of Religious Education, Protestant Episcopal Church, New York City.

Buck, Rev. Florence, D.D., (1923) Associate Secretary Department Religious Education, American Unitarian Association, Boston.

Case, Miss Adelaide, (1926) Teachers College, New York.

Chalmers, Rev. William E., D.D., (1923) Educational Director, American Baptist Publication Society, Philadelphia, Pa.

Chamberlin, Miss Georgia L., (1924) Institute of Sacred Literature, Chicago.

Coe, Pro. George A., Ph.D., LL.D., (1924) Union Theological Seminary, New York City.

- Cope, Rev. Henry F., M.A., D.D., (1926) General Secretary R. E. A., Chicago, Ill.
- Cutler, Miss Ethel, (1922) National Y. W. C. A., New York.
- Davies, Rev. J. W. F., (1922) Director Community House, Winnetka, Ill.
- Doggett, LL.D., Ph.D., (1925) Pres. International Y. M. C. A. Training School, Springfield, Mass.
- Dow, Miss Caroline B., (1925) Dean National Y. W. C. A. Training School, New York City.
- Drake, Prof. Durant, Ph.D., (1927) Vassar College, Poughkeepsie, N. Y.
- Eliot, Rev. Samuel A., D.D., LL.D., (1923) Pres. American Unitarian Association, Boston, Mass.
- Elliott, Harrison, S., Ph.D., (1926) International Committee Y. M. C. A., New York.
- Ellwood, Prof. Charles A., Ph.D., (1926) University of Missouri, Columbia.
- Evans, Prof. Herbert F., Ph.D., (1925) Pacific School of Religion, Berkeley, Cal.
- Galloway, Prof. Thomas W., Ph.D., (1923) Intern. Y. M. C. A., New York.
- Gates, Rev. Herbert W., M.A., D.D., (1924) Missionary Educ. Secretary Congregational Board, Boston.
- Harris, Prof. H. H., B.D., (1925) Candler School of Theology, Atlanta.
- Hartshorne, Prof. Hugh, Ph.D., (1926) Union Theological Seminary, New York City.
- Hayward, Percy R., Ph.D., (1927) Canadian Y. M. C. A., Toronto.
- Hocking, Prof. W. E., Ph.D., (1927) Harvard University.
- Hunter, Mrs. Henry W., (1925) First Congregational Church, Oak Park, Ill.
- Kilpatrick, Prof. W. H., Ph.D., (1922) Teachers College, Columbia University.
- Langford, Prof. F., (1923) Victoria College, Toronto.
- Knox, George Platt, Ph.D., (1927) Educational Secretary, The International Sunday School Association, Chicago.
- Lawrence, Miss Mary, (1926) Director Religious Education, Detroit, Michigan.
- Lawrance, Rev. William I., Th.D., (1926) Secretary Department Religious Education, American Unitarian Association, Boston, Mass.
- Lincoln, Rev. C. Arthur, (1923) Tompkins Avenue Congregational Church, Brooklyn, N. Y.
- May, Prof. Mark, Ph.D., (1924) Syracuse University.
- Mendenhall, Miss Susan, (1924) New York City.
- Meyer, Rev. Henry H., D.D., (1925) Editorial Secretary, Sunday School Board M. E. Church, Cincinnati.
- Monroe, Prof. Paul, Ph.D., LL.D., (1923) Teachers College, New York City.
- Moxcey, Miss Mary E., (1927) Methodist Board, Cincinnati.
- Myers, Prof. A. J. W., Ph.D., (1926) Hartford School of Religious Pedagogy, Hartford, Conn.

- Myers, Rev. C. A., (1922) Associate Secretary Presbyterian Board of S. S., Toronto.
- Rice, Miss Anna V., (1926) National Board, Y. W. C. A., New York.
- Richardson, Prof. Norman E., Ph.D., (1927) Northwestern University, Evanston.
- Robins, Prof. Henry B., Ph.D., (1923) Rochester Theological Seminary, Rochester, N. Y.
- Robinson, E. M., (1922) Secretary International Committee Y. M. C. A., New York City.
- Sanders, Frank K., Ph.D., D.D., (1922) Board of Missionary Preparation, New York City.
- Shaver, Prof. E. L., Ph.D., (1927) Hendrix College, Conway, Ark.
- Sheridan, Rev. Harold J., (1927) Methodist Board of Sunday Schools, Cincinnati.
- Sneath, Prof. E. Hershey, Ph.D., LL.D., (1922) Yale University, New Haven, Conn.
- Soares, Prof. Theodore G., Ph.D., D.D., (1927) University of Chicago.
- St. John, Prof. Edward P., Pd.M., (1924) Windsor, Conn.
- Stolz, Prof. Karl R., (1925) Wesley College, University, N. D.
- Thomas, Rev. C. A., (1922) Toronto, Canada.
- Thompson, Prof. W. J., Ph.D., LL.D., (1924) Drew Theological Seminary, Madison, N. J.
- Ward, Prof. Frank G., Ph.D., (1924) Chicago Theological Seminary, Chicago, Ill.
- Weigle, Prof. Luther A., Ph.D., (1926) Yale Divinity School, New Haven.
- Weston, Sidney A., Ph.D., (1924) Editor Congregational S. S. Society, Boston.
- Wheeler Miss Clara, (1923) State Normal College, Greeley, Colorado.
- Wild, Prof. Laura H., B.D., (1922) Mt. Holyoke College, So. Hadley, Mass.
- Winchester, Rev. Benjamin S., D.D., (1923) Fairfield, Connecticut.
- Wood, Prof. Irving F., Ph.D., (1925) Smith College, Northampton, Mass.

MEMBERS OF THE COUNCIL

(Arranged by years of membership expiration)

Class of 1922

Artman, Prof. J. N.	Robinson, E. M.
Cutler, Miss Ethel	Sanders, Frank K.
Davies, Rev. J. W. F.	Sneath, Prof. E. Hershey
Kilpatrick, Prof. W. H..	Thomas, Rev. Ernest
Myers, Rev. C. A.	Wild, Prof. Laura H.

Class of 1923

Buck, Rev. Florence	Lincoln, Rev. C. Arthur
Chalmers, Rev. William E.	Monroe, Prof. Paul
Eliot, Rev. Samuel A.	Robins, Prof. Henry B.
Galloway, Prof. Thomas W.	Wheeler, Prof. Clara
Langford, F. M.	Winchester, Rev. Benjamin S.

Class of 1924

Betts, Prof. George H.
 Chamberlin, Miss Georgia
 Coe, Prof. George A.
 Gates, Rev. Herbert W.
 May, Prof. Mark

Mendenhall, Miss Susan
 St. John, Prof. Edward P.
 Thompson, Prof. W. J.
 Ward, Prof. Frank G.
 Weston, Dr. Sidney A.

Class of 1925

Bower, Prof. W. C.
 Bradner, Rev. Lester
 Doggett, Pres. L. L.
 Dow, Miss Caroline B.
 Evans, Prof. Herbert F.

Harris, Prof. H. H.
 Hunter, Mrs. Henry W.
 Meyer, Rev. Henry H.
 Stolz, Prof. Karl R.
 Wood, Prof. Irving F.

Class of 1926

Athearn, Prof. Walter S.
 Case, Miss Adelaide
 Cope, Rev. Henry F.
 Elliott, Harrison S.
 Ellwood, Charles A.
 Hartshorne, Prof. Hugh

Lawrance, Miss Mary
 Lawrance, Rev. Wm. I.
 Myers, Prof. A. J. W.
 Rice, Miss Anna V.
 Weigle, Prof. Luther A.

Class of 1927

Best, Prof. E. M.
 Drake, Prof. Durant
 Hayward, Percy R.
 Hocking, Prof. E. W.
 Knox, George Platt

Moxcey, Miss Mary E.
 Richardson, Prof. N. E.
 Shaver, Prof. E. L.
 Sheridan, Harold J.
 Soares, Prof. T. G.

THE ADVISORY COMMITTEE

Term expires 1922: Dr. Benjamin S. Winchester, Prof. Durant Drake.

Term expires 1923: Prof. N. E. Richardson, Prof. T. G. Soares.

Term expires 1924: Prof. George A. Coe, Prof. Luther A. Weigle.

OFFICERS OF THE DEPARTMENTS

UNIVERSITIES AND COLLEGES

Chairman—Henry Churchill King, LL.D., President Oberlin College.

Vice-Chairman—Charles E. Wishart, LL.D., President College of Wooster.

Recording Secretary—J. R. Beiler, Ph.D., Professor Alleghany College.

Executive Secretary—Robert L. Kelly, Ph.D., Executive Secretary Association of American Colleges, 111 Fifth Ave., New York.

TEACHERS OF BIBLE IN COLLEGES AND UNIVERSITIES

Chairman—Ismar J. Peritz, Ph.D., Professor Syracuse University, Syracuse, N. Y.

Vice-Chairman—George C. Enders, A.M., D.D., Professor Defiance College, Defiance, Ohio.

Recording Secretary—Chaplain Raymond Knox, Columbia University, New York City.

Executive Secretary—Professor Fred Merrifield, The University of Chicago.

Committee on Standards—Chairman, Prof. Irving F. Wood, Ph.D., Smith College.

TEACHERS OF RELIGIOUS EDUCATION IN COLLEGES, UNIVERSITIES,
SEMINARIES AND TRAINING SCHOOLS

Chairman—Miss Adelaide Case, Teachers' College, Columbia University.

Vice-Chairman—Edward M. Best, Ph.D., Professor Theological Colleges, Montreal.

Executive Secretary—E. L. Shaver, Ph.D., Professor Hendrix College, Conway, Ark.

THEOLOGICAL SEMINARIES

Chairman—Ozora S. Davis, Ph.D., President Chicago Theological Seminary.

Vice-Chairman—Robert J. Hutcheon, Ph.D., Professor Meadville Theological Seminary.

Executive Secretary—Gerald B. Smith, Ph.D., Professor The Divinity School, University of Chicago.

CHURCHES AND PASTORS

Chairman—Rev. C. Arthur Lincoln, Ph.D., Pastor Kings Highway Congregational Church, Brooklyn, N. Y.

Recording Secretary—Rev. Robert N. Kern, Pastor of St. Andrew's Reformed Church, Allentown, Pa.

Executive Secretary—Rev. F. F. Fry, D.D., Pastor of The Church of The Reformation, Rochester, N. Y.

PUBLIC SCHOOLS

Vice-Chairman—Charles D. Lowry, District Superintendent of Schools, Chicago.

Executive Secretary—Jesse B. Davis, Ph.D., Superintendent Secondary Education, Hartford, Conn.

COMMUNITY AGENCIES

Chairman—Professor Arthur L. Swift, Union Theological Seminary.

Secretary—Miss Fannie Kollock, Gen. Sec., Y. W. C. A., Rochester, N. Y.

CHURCH SCHOOLS

Chairman—Rev. Florence Buck, D.D., Boston.

Vice-Chairman—Rev. Wellington Pixler, Boston.

Recording Secretary—Rev. B. W. Merrill, Toronto.

Executive Secretary—Rev. J. W. F. Davies, D.D., Winnetka, Ill.

THE FAMILY

Chairman—Professor Frank G. Ward, Ph.D., Chicago Theological Seminary.

ASSOCIATION OF DIRECTORS OF RELIGIOUS EDUCATION IN CHURCHES

President—George S. Yapple, Detroit.

Vice-President—Miss J. Gertrude Hutton, East Orange, N. J.

Secretary-Treasurer—Miss Mary Lawrance, 220 E. Warren Avenue, Detroit.

The Annual Meeting of the Religious Education Association

The annual meeting was held on March 12th, at 9:30 A. M., at the Brick Church, Rochester, N. Y., President Arthur C. McGiffert, LL.D. in the chair. Rev. Herbert W. Gates D.D. was appointed Recording Secretary *pro-tem*.

Devotional services were conducted by Rt. Rev. David Lincoln Ferris, D.D., Bishop of the Diocese of Western New York.

The report of the nominating committee was presented by the Rev. J. W. F. Davies, D.D., chairman of the nominating committee. (Report printed in RELIGIOUS EDUCATION for April; officers elected on April 19th; complete list is published on another page.)

The report of the commission on Courses and Departments of Religious Education in Colleges, and of the joint committee on Teacher Training in Colleges, was presented by Prof. Geo. A. Coe, Ph.D. The report was adopted in substance, the commission being authorized to formulate its statement in detail, and prepare it for publication.

The annual report of the Association was given by the General Secretary, Henry F. Cope, D.D.

Discussion followed, with reference to possible ways of increasing the membership of the Association.

Voted: to refer to the newly elected president, and to the general officers of the Association, plans for reaching new members.

Voted: that a committee should be appointed to communicate with members whose dues are in arrears.

The declaration of principles was presented by Rev. Lester Bradner, D.D., and was adopted with two brief suggestions as to wording, the committee being authorized to make such modifications. (Published in RELIGIOUS EDUCATION for April, at pages 67, 68.)

Voted: that the committee on Declaration of Principles should hereafter be appointed in advance of the time of the annual meeting, by the Executive Committee of the Council.

Upon recommendation of the Nominating Committee, it was voted that the Nominating Committee should hereafter be appointed one year in advance, in order to give time for more adequate consideration of the availability and qualification of candidates.

Meeting adjourned.

Herbert W. Gates, Recording Secretary.

Committee on Membership

Prof. J. M. Artman, Chicago, Ill.

Prof. J. F. Stout, Evanston, Ill.

Rev. Robert W. Gammon, Chicago, Ill.

Dr. George Platt Knox, Chicago, Ill.

Rev. W. C. Covert, Chicago, Ill.

Committee on Nominations, at the Next Annual Meeting

Pres. George Black Stewart, Auburn, N. Y.
 Prof. George W. Fiske, Oberlin, Ohio.
 Dr. J. W. F. Davies, Winnetka, Ill.
 Prof. Frank Langford, Toronto, Canada.
 Dr. W. I. Lawrance, Boston, Mass.

Associations Meeting with the R. E. A.

Wednesday, March 9th Association of Directors in Churches
 Wednesday, March 9th N. Y. State Sunday-School Workers
 Friday, March 11th 4:00 P.M. Commissions on Teacher-Training in Colleges
 Friday and Saturday, March 11th and 12th 7:30 P.M. Association of institutions engaged in Missioinary Training

The Rochester Committee for the Convention

C. A. Barbour, D.D., Wm. H. Beers, Jr., Wm. H. Brown, Daniel N. Calkins, C. Waldo Cherry, Irving T. Clark, F. H. Coman, D.D., Ralph S. Cushman, D.D., John Dinkey, Mary Dunn, Royal B. Farnum, John F. Forbes, Ph.D., Louis S. Foulkes, W. C. Gannett, D.D., Wm. A. R. Goodwin, D.D., H. B. Graves, Allison H. Groff, E. A. Hanley, D.D., Delbert C. Hebbard, A. M. Holden, Garrett Hondelink, Wm. A. Hubbard, Walter S. Hubbell, Fanny L. Kollock, Herbert P. Lansdale, Chas. G. Lenhart, Frank W. Lovejoy, Albert E. May, Edward G. Miner, Jacob S. Minkin, Mrs. W. A. Montgomery, Orlo J. Price, D.D., Alfred S. Priddis, Geo. W. Robeson, Mrs. Kingman N. Robins, Henry D. Shedd, F. Harper Sibley, Wm. H. Stackel, Edwin Allen Stebbins, Mrs. Metta B. Steinhausen, Mrs. Henry A. Strong, E. B. Taft, Chas. F. Wray and William F. Yust.

Officers

President—Joseph T. Alling.
 Vice-Presidents—Rush Rhees, LL.D., Hon. James G. Cutler, David L. Ferris, D.D., Horace J. Wolf, Herbert S. Weet, Wm. R. Taylor, D.D.

Chairmen of Committees

Finance—Joseph Farley.
 Office and Registration—Robert Tait.
 Press Publicity—Herbert W. Bramley.
 Local Publicity—John S. Wolff.
 Meeting Places—F. Frankenfeld, D.D.
 Devotional Services—Horace G. Ogden, D.D.
 Conservation—Albert W. Beaven, D.D.
 Music—Oscar Gereissen.
 Student Attendance—Wm. F. Shimer.
 Exhibits—F. F. Fry, D.D.

The Annual Meeting of the Council

The first session of the Council was called to order by President A. J. W. Myers at 9:40 A. M., March 10th, at the Brick Church Institute, Rochester, N. Y. Opening prayer was offered. In the absence of the recording secretary Rev. George S. Yaple of Detroit was appointed secretary *pro. tem.* The President announced the theme of the Council Meetings and the topic for the morning session. It was agreed that all papers should be presented before any were discussed.

Papers were presented by Miss Adelaide Case, Mrs. Henry W. Hunter, Dr. P. R. Hayward, and Mr. Wm. H. Burger according to the printed program. Miss Mabel B. Stone's paper was presented by Miss Ethel Cutler. Dr. Bernard Glueck was not present and did not send in his paper. With these exceptions the morning program was carried out as printed.

The President appointed the Committee on Nominations:

Mrs. H. W. Hunter, Dr. P. R. Hayward, Miss Mary Lawrance, and Dr. Henry F. Cope.

One hour was devoted to the discussion of the papers in which the following persons took part: Messrs. Coe, Lawrance, Davies, Hartshorne, Bailey, Bradner, Tewkesbury, Nasmith, Gates, Shaver, and Evans, Miss Lawrance, Mrs. Hunter, Miss Patrick, Miss Buck and Miss Thurston.

Voted: that the action of the Council taken at its annual meeting of 1918 concerning nominations for membership in the Council be reaffirmed and that this procedure be continued.

The second session was called at 2:35 by the President. Dr. F. K. Sanders led in prayer and, at the request of the President, Dr. L. J. Bradner took the chair. Papers were presented by Dr. Hugh Hartshorne, Professor H. L. Shaver, and Professor Mark A. May, on the topic printed in the program. Professor Norman E. Richardson was absent and did not send in his paper. The two remaining papers on this topic were postponed until the evening session. The papers presented were discussed by Messrs. Gates, Tewkesbury, Hartshorne, Coe, Davies, Bradner, Elliott, and Hayward.

The third session of the Council, for the transaction of business, was held at 4:30 P. M. March 10, 1921, at the Brick Church Institute, Rochester N. Y. President Myers presided.

Dr. Henry F. Cope reported that the Executive Board of the R. E. A. had taken the suggestion for a professional membership into consideration and that progress was being made.

The following committees were appointed:

On Findings: Dr. G. P. Knox (Chairman), Prof. H. L. Shaver, Miss Adelaide Case.

On Declaration of Principles: Dr. Lester J. Bradner (Chairman), Prof. H. F. Evans, Dr. W. I. Lawrance, Miss Ethel Cutler, and Miss Sarah Patrick.

Voted: that the Advisory Committee be requested to consider the matter of reorganization of the Council and report to the Council at its annual business meeting of 1922.

Voted: that the topic for the meeting of 1922 be chosen from the general field of THE AIMS OF RELIGIOUS EDUCATION.

Voted: that the continuation of the study of the question opened this year be referred to the Executive Committee for action.

Dr. Cope raised the question of the personnel of the Council. The matter was discussed by Messrs. Coe, Hartshorne and Cope. No action was taken.

Voted: that when this meeting of the Council adjourns that it adjourn to meet at the close of the evening session.

Voted: that the chair appoint a committee on *Memorial Resolutions*. The following committee was appointed: Dr. H. W. Gates, Prof. Hugh Hartshorne, Miss Case, Dr. J. F. W. Davies.

Dr. Cope raised the question of attendance upon the meetings of the Council by persons who are interested but who are not members. Drs. Hartshorne, Coe and Cope discussed the importance of having more limited and prepared discussion at the Council Meetings.

Voted: that the Executive Committee be instructed to formulate the problems for each session of the Council, and that the Chairman be instructed to limit the discussion to these problems.

Voted: that the Executive Committee be requested to consider the matter of limiting some of the meetings of the Council to members only.

Voted: that the matter of program for next year be submitted to the Executive Committee with power.

Meeting adjourned until after the evening session.

The third session of the Council met at 7:30 P. M., March 10. Dr. W. I. Lawrance presided. Papers were presented by Rev. J. W. F. Davies and Rev. E. G. Tewkesbury, on the topics printed in the program. Professors James King and W. S. Athearn were absent and their papers were not presented. Dr. Myers read a brief of a paper by Prof. Chas. C. Peters. Discussion followed, the following persons contributing: Dr. Gates, Miss McClean, Prof. Coe, Dr. Davies, Prof. May, Miss Buck, Dr. Elliott, Mrs. Hunter, Miss Lawrance, and Dr. Bradner.

The Meeting adjourned at 9:00 P. M.

An adjourned business meeting of the Council was held after the general session. The Committee on Nominations presented its report. As Dr. Myers expressed a wish not to be renominated to the Presidency, this report was referred back to the Committee for further consideration.

The Fourth open session of the Council was called to order at 9:45 A. M., March 11, 1921, by President Myers. Prayer was offered by Rev. Hiram Hull, Toronto.

Prof. Edgar Brightman's paper on "Personal Relations Between God and Children" was presented in substance by Prof. Hugh Hart-

shorne, who, upon request from Mr. Lincoln, commented on the ideas therein set forth. The paper was further discussed by Rev. Ernest Thomas of Toronto.

Dr. G. A. Coe presented his own paper on "The Place (or Functions) of Children in Society" which was discussed by Messrs. Davies, Tewkesbury, Bailey and Mrs. Hunter.

Dr. G. P. Knox reported as Chairman of the Committee on Findings, and gave his address on "Conclusions and Constructive Suggestions."

Dr. Percy R. Hayward presented the closing "Report on Progress," dealing especially with the Canadian Standards of Religious Training, and the Christian Citizenship Training Program of America.

The session was concluded with a benediction by Rev. Frank N. Butler, Providence.

A final business meeting of the Council was held at the close of the general session and the Committee on Nominations reported the list of names of officers and Council members. (Printed on another page.)

Rev. J. F. W. Davies, chairman of the Committee on Memorial Resolutions, presented the following resolution which was adopted:

"During the past year the Council of the R. E. A. has suffered a distinct loss in the death of Miss Lavinia Tallman, who was for many years a valued member and fellow-worker in the Religious Education Association fellowship. As members of the Council we wish to record our high appreciation of her sympathetic understanding of the spiritual needs and problems of childhood and youth, her sound judgment, and her unflinching industry in advancing the cause of religious education.

"We hereby express our sorrow and sense of personal loss, and direct that this minute be spread upon the records of the Council."

Adelaide Case,
Herbert W. Gates,
Hugh Hartshorne,
J. F. W. Davies (Chairman)

The Meeting adjourned.

Mark A. May, Recording Secretary.

The following members of the Council attended all or some of the meetings:

Bradner, Rev. Lester
Buck, Rev. Florence
Case, Miss Adelaide
Coe, Prof. G. A.
Cope, Rev. H. F.
Davies, Rev. J. W. F.
Elliott, Dr. H. S.
Evans, Prof. H. F.
Gates, Rev. H. W.

Hartshorne, Prof. Hugh
Hunter, Mrs. H. W.
Lawrance, Miss Mary
Lawrance, Rev. W. I.
Lincoln, Rev. C. A.
May, Prof. Mark A.
Myers, Prof. A. J. W.
Sanders, Dr. Frank K.
Thomas, Rev. C. A.

Department of Bible Teachers in Colleges

REPORT OF THE COMMITTEE ON THE STANDARDIZATION OF COLLEGES

This report is only informal, and I hope that the committee can show a greater amount of work accomplished in the near future. We have hardly yet gathered up the work after the days of the war.

The larger number of the colleges which are doing any Bible work have already responded to questionnaires and are now rated. Various corresponding members assisted greatly in this work. All colleges yet unclassified which appear on the records of the Commissioner of Education were listed, and from these the committee wrote to all Protestant colleges except those with a very small body of collegiate students or those in which for one reason or another Bible work could not be expected, and invited them to submit material for classification. Many of these did so. Miss Cornelia Montgomery, instructor of Biblical Literature in Smith College, was very helpful in this work. She died in July, 1920; and I wish to record my appreciation of her willing and faithful volunteer labor in behalf of this committee. Plans were made last year to carry the work into the field of the junior colleges, but these plans are not yet put into full effect. It is also time to go over the list of colleges and see if any are doing work now which would place them in a higher grade. Recently certain colleges have submitted data which place them in a grade above that formerly held. If any other colleges have made such changes the committee would be glad of the information.

The committee must (a) revive its former plan of advisory or corresponding members in various parts of the country; (b) revise its lists; (c) publish the revised list of "grade A" colleges; (d) grade those junior colleges which offer biblical work. The committee invites information which will aid its task.

Irving F. Wood, Chairman.

Teachers of Religious Education in Colleges

At four o'clock Saturday, March 12, a meeting was called to include the teachers of religious education in colleges. Dr. A. J. W. Meyers presided while officers were elected, since no previous organization was in existence. Miss Adelaide Case of Teachers' College was elected chairman, Professor E. L. Shaver of Hendrix College secretary and Prof. E. M. Best of Montreal to serve with those other two officers as member of the executive committee. Others present at this organization meeting were Dr. A. J. W. Meyers of Hartford, Prof. J. E. Sout of Northwestern and Prof. H. S. Randolph of Manchester College.

The discussion of future plans for the new department was then taken up. After discussion a motion was made, seconded and carried that the matter of a suitable program for next year's meeting be left with the executive committee. The meeting then adjourned.

Erwin L. Shaver, Secretary.

An Analysis of Activities

WHAT IS THE R. E. A. DOING?

1. Directly aiding workers in religious education; directors in churches; Field Secretaries of Church Boards; Foreign missionaries and educators; Church Boards, local, denominational; Editors; S. S. Superintendents, teachers, etc.; Professors of the Bible in Colleges; Professors of Religious Education; College and University officers; Association Secretaries; Church Building Boards; Public-school people; Workers in week-day schools of religion; Pastors, Rabbis, etc.; Parents.

By means of Central Bureau of Information; Personal Counsel; Group Conferences; Printed material, pamphlets, magazine; Central Library and Exhibit.

Through the Central Office and its staff; Officers of Departments; Special Commissions; Individual leaders and specialists; Departments of religious education in colleges, universities and theological seminaries.

2. Organizing the professional workers in religious education: directors, professors, editors, association secretaries, community workers with boys and girls, week-day-school-of-religion teachers; the non-professional groups of leaders; into groups to study special problems; in departments of R. E. A.; the forces of education and religion in the association.

3. Conducting public agitation on necessity for religious training; on modern methods in religion; on rights of child in religion; on the religious social aim; for a more comprehensive, adequate system of moral and religious education for all persons; by conferences, conventions, publications, correspondence.

4. Educating by its teaching staff: professional leaders who give their time and talents; all who can contribute results of observation and experiments. Its method: disseminating information, creating ideals, stimulating investigations, stimulating experiments, stimulating special studies.

5. Conducts a Clearing House. Gathers documents, reports, etc., from many sources. Circulates material thus gathered to workers. Exhibits in central office, books, charts, etc. Traveling, sent to any community.

THE RELIGIOUS EDUCATION ASSOCIATION unites for co-operation leaders in religious, educational and social organizations.

A non-sectarian clearing house for religion and education. An aid to all workers.

THE ASSOCIATION'S PRIMARY PURPOSE is to stimulate, inspire, and assist. It serves as a center for leaders, a forum, and a unifying, co-ordinating agency.

THE ASSOCIATION IS SUPPORTED by contributions and by membership fees.

THE ANNUAL MEMBERSHIP FEE is \$4.00. Members and contributors receive the current publications, including "Religious Education," free.

THE ASSOCIATION invites co-operation by a contribution or by membership.

Bouquets

"The magazine means much to me."—*Religious Education Director.*

"The work was never more important than now."—*Seminary President.*

"I am in thorough sympathy with its purposes."—*U. S. Commissioner of Education.*

"The Association and its voice is the highest product of the times."—*Sunday-School Worker.*

"I made a great discovery in learning of the work of The Religious Education Association."—*A Pastor.*

"Again I must express my admiration for the splendid, essential, leadership the Association is giving us."—*University President.*

"The Religious Education Association has rendered a distinct service in its field and has much yet to do."—*The Congregationalist.*

"I feel that there has never been a time when the religious message of the Association was more needed than now."—*College President.*

"Let me say in all seriousness I found the RELIGIOUS EDUCATION last year so able and interesting that I felt I could not give it up."—*Educator, (England).*

"I would not be without RELIGIOUS EDUCATION and the stimulus it gives me in its frequent visits to my study is of supreme importance to me."—*College Professor.*

"RELIGIOUS EDUCATION brings to me a great many inspiring messages in every issue and I hardly see how I could get along without it in my religious work."—*Boys Worker.*

"I am finding the Religious Education Association a great help in my work. The Association is a true, tried friend. I am boosting the Association to my teachers."—*A Pastor.*

"It is with pleasure that I enclose my membership fee for the coming year. Every moment spent in reading RELIGIOUS EDUCATION is profitable. The last number is particularly fine."—*Y. M. C. A. Field Secretary.*

"Every leader in the Church who wants some of the best statements on the needs of Religious Education made evident by the war should read the Journal of the Religious Education Association, published by Secretary Henry F. Cope, at 1440 East 57th Street, Chicago. An annual fee of \$4.00 admits one to membership in the association and includes subscription to the magazine. We are indebted to the Association for the increased interest in Religious Education. Let us show our appreciation by becoming members."—*The Protestant Episcopal Bulletin of R. E.*

Notes

Columbia College, Columbia, S. C., announces the establishment of two chairs in Religious Education.

The Japanese Imperial Education Association will send its principal officers to this country in the early Spring to survey conditions and work here.

The Rev. Howland Hanson, D.D., of Morgan Park, Ill., has accepted the chair of Religious Education at Des Moines University (Baptist).

The Rev. Percy R. Hayward has become Executive Secretary of the Religious Education Council of Canada, the co-operative organization of all the agencies for religious education in Canada.

One of the first text-books for advanced teacher training in the series now being issued by the Interdenominational Press is by the General Secretary of The Religious Education Association, and deals with "The Principles of Service Activities."

The Garden City Conference of the general agencies in the field of religious education led to the formation of a permanent "Continuation Committee" composed of one representative of each of the interdenominational and non-denomination general agencies of religious education." This committee has had one meeting, has elected Prof. William Adams Brown as Chairman and is making studies of the problems of co-ordination in general work.

"Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled."—WARREN G. HARDING, *President of the United States.*

Prof. Wallace N. Stearns, Ph. D., Director of Religious Education at McKendree College, Lebanon, Illinois, reports an interesting college Institute of Religious Education.

Professor A. M. Trawick, formerly of The Scarritt School, Kansas City, has been appointed professor of Religious Education at Wofford College, Spartanburg, South Carolina.

The Presbyterian Board of Publication and Sabbath School Work has just published a very useful pamphlet entitled, "Adapting the Church Building to Purposes of Religious Education."

Dr. Ernest D. Burton, Director of the Libraries at the University of Chicago, and a member of the Executive Board of the R. E. A., is chairman of the commission to be sent by the Foreign Missions Conference to study the educational situation in China.

The National Committee for Better Films, 70 Fifth Ave., New York, has prepared a new list of motion-picture reels suitable for use in churches. Send twenty-five cents for their catalog and, for the supplementary list issued every quarter, an additional ten cents.

"Be it resolved, That this synod gladly acknowledges its responsibilities for the tender and loving care of little children, veneration and consideration for the old and helpless, and the humane care and treatment of those faithful friends and servants of man—the domestic animals." Adopted by the Episcopal provincial Synod at Davenport, Iowa.

The Rev. W. C. Boocock, D.D., has resigned the pastorate of the First Presbyterian Church of Buffalo; but he will remain in that city, engaged under a community fund, to organize and conduct various forms of classes in religion and religious work, both Dr. and Mrs. Boocock being engaged as "Religious Teachers at Large."

Professor M. J. Neuberger, a graduate of Teachers' College, has been appointed in charge of the work in Religious Education at the State University of Oklahoma, holding rank as professor of Education. He has been giving courses during the past year and in the coming year will offer work in Principles of Religious Education, Psychology of Religion, Organization and Administration of the Church, Problems of Moral Education.

Members—Important

Through the summer months the income of the R. E. A. is always seriously reduced, so much so that it is often necessary to borrow money. **YOU CAN INCREASE THE VALUE OF YOUR FEE OR YOUR CONTRIBUTION BY SENDING IT IN NOW.**

If you have received a bill from the office please do not delay payment; the many such delays lay on the Association the burden and expense of interest on borrowed funds.

Will you not help at this point?

THE PARENT AND THE CHILD

by

Henry F. Cope

The sequel volume to "Religious Education in The Family", continuing the study of problems of moral and religious training in the home. A practical handbook for parents, prepared on the "case method" plan.

\$1.50 net.

George H. Doran Company, New York

HARTFORD

**W. Douglas Mackenzie
President**

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

- 1. The Christian ministry**
- 2. The whole field of religious education**
- 3. The foreign field**

Each School has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

Religious Education in the Family

By HENRY F. COPE

Secretary of the Religious Education Association

MINISTERS

who persuade the heads of the families in their congregations to read this book will secure marked benefit in the spiritual atmosphere of the communities. Some ministers are presenting a copy to every couple they marry.

TEACHERS

who wish to serve their community effectually and improve home conditions can do so in no better way than to become familiar with this book and recommend it to the parents with whom they come in contact.

PARENTS

who wish to train their children with even more effective religious guidance than a Sunday school can give, will find Dr. Cope's work invaluable as help. Through its influence the religion of the next generation will be a family religion, and when the children become young people they will not forget their childhood faith.

SUNDAY SCHOOLS

with classes for parents, can do nothing better than use this text in such classes. The teacher of the parents' class will be uplifting the entire congregation and community by using this volume in directing the study of the class.

PARENT-TEACHER ASSOCIATIONS

will find Religious Education in the Family just what they desire. It combines the educational standards which the teacher wants to get with the affectionate direction which the parents wish to give. The meetings of such associations will be stimulated and interest renewed by the use of Dr. Cope's work.

MOTHERS' CLUBS

who takes seriously the right upbringing of their children will be delighted with the modern points of view, and the sane practical suggestions for the best religious education in the home.

"In homes where all other aims are subordinate to making the home count for high character, to training lives into right social adjustment and service, the primary emphasis is not on times and seasons for religion. Religion is the life of that home, and in all its common living every child learns the way of the great Life of all."—The Author.

xii+294 pages, 12mo cloth; \$1.50, postpaid \$1.65

Purchase from your dealer or direct

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO

5810 Ellis Avenue

ILLINOIS

The Beacon Course in Religious Education

"Puts the needs of the pupil ahead of anything else"

MEETS THE TEST

Is Thoroughly Religious, Educational, Character-Building

KINDERGARTEN

Age 4 and 5 Grade I
The Little Child in Sunday School. Manual for Teachers and Four-page Leaflets for Pupils. By Clara T. Guild and Lillian B. Poor.

PRIMARY

Age 7 Grade II
Living Together. Manual for Teachers and Envelope of Hand Work for Pupils. By Frances Dadmun.
Age 8 Grade III
Children of the Father. Manual for Teachers and Note Book for Pupils. By Frances Dadmun.

JUNIOR

Age 9 Grade IV
God's Wonder World. Manual for Teachers and Leaflets for Pupils. By Cora Stanwood Cobb.
Age 11 Grade VI
Heroic Lives. Manual for Teachers, Textbook and Note Book for Pupils. By Albert R. Vail and Emily McClellan Vail.

INTERMEDIATE

Age 13 Grade VIII
The Story of Jesus. Manual for Teachers and Note Book for Pupils. By Florence Buck.
Textbook, The Gospel of Jesus. By Clayton R. Bowen.

SENIOR

Age 15 Grade X
Our Part in the World. Manual for Teachers and Textbook for Pupils. By Ella Lyman Cabot.

ADVANCED

The Unwrought Iron: An Introduction to Religion. By Frederick May Eliot.
From the Gospel to the Creeds. By William L. Sullivan.
The Story of the New Testament. By Edgar J. Goodspeed.
The Sympathy of Religions. By George R. Dodson.

Books for ages 6, 10, 14 and 16 will soon be published.

A GOOD SCHOOL IS AN INVESTMENT

Send for the free descriptive catalog and price list of the books in The Beacon Course

THE BEACON PRESS

25 Beacon Street

BOSTON, MASS.

The Abingdon Religious Education Texts

DAVID G. DOWNEY, General Editor

NORMAN E. RICHARDSON } Associate Editors
GEORGE HERBERT BETTS }

The task of making the boys and girls of today good men and women when zealously undertaken by those who through prayer and revelation seek to do what God would have done is the noblest task that can engage the attention and arouse the thought and quicken the sympathies of men.

The failure in many quarters blessed with the privilege and charged with the duty of upbuilding the character of the young and heading them heavenward, to promote in children by example and precept knowledge and love of God and of right, is a matter of surprise, regret, concern, alarm and challenge.

This surprise is voiced, this regret expressed, this concern shown, this alarm sounded and this challenge met in the unique, engaging and efficient set of books from The Abingdon Press.

THOS. C. T. CRAIN,

Judge of the Court of General Sessions, New York.

Community Training School Series

Norman E. Richardson, Editor

Published or in Press

HOW TO TEACH RELIGION—

Principles and Methods. By George Herbert Betts. "By far the best book we have as yet on how to teach the child religion until he is of age to follow the way of Christ as a thing of course."—The Outlook, New York. Net, \$1.25; by mail, \$1.35.

PRIMARY METHOD IN THE

CHURCH SCHOOL. By Alberta Munkres. The book combines theory and practice. The material presented is thoroughly practical, but enough of theory is included to make it all hold together. Illustrated. Net, \$1.50; by mail, \$1.65.

The Abingdon Press □ 150 Fifth Ave., New York, N. Y.

MUSIC FOR EVERYBODY—

Organization and Leadership of Community Music Activities. By Marshall Bartholomew and Robert Lawrence. A complete course for the training of song leaders, as worked out through three years of continuous teaching and experiment. Illustrated. Net, \$1.00; by mail, \$1.10.

STUDENTS' HISTORY OF THE HEBREWS.

By Laura A. Knott. A systematic study of the Old Testament, with the historical background necessary to its proper comprehension. In Press.

In Preparation

HANDBOOK FOR TEACHERS OF JUNIORS. By Marie C. Hunter.

THE ORGANIZATION AND SUPERVISION OF CHURCH SCHOOLS. By John E. Stout.

HANDBOOK FOR WORKERS WITH YOUNG PEOPLE. By James V. Thompson.

LEISURE-TIME ACTIVITIES UNDER CHURCH AUSPICES. By Norman E. Richardson.

THE HISTORY OF RELIGIOUS EDUCATION IN MODERN TIMES. By Arlo Ayres Brown.

THE USE OF ART IN RELIGIOUS EDUCATION. By Albert E. Bailey.

PAGEANTRY AND DRAMATICS IN RELIGIOUS EDUCATION. By W. V. Meredith.

Week Day School Series

George Herbert Betts, Editor

Published

WHEN WE JOIN THE CHURCH. By Archie Lowell Ryan. Lessons preparing for church-membership, what the church is, its great past, its present achievements and program. Illustrated. Net, 75 cents; by mail, 80 cents.

THE BEGINNERS BOOK IN RELIGION. By Edna Dean Baker. A teacher's manual of kindergarten lessons for the church school. Characterization of kindergarten age, full directions for teachers, detailed mate-

rial. Illustrated. Net, \$1.75; by mail, \$1.92.

THE RULES OF THE GAME.

By Floyd W. Lambertson. Lessons in religion and ethics which seek especially to cultivate the sense of personal responsibility for conduct and character. Illustrated. (A "Teacher's Manual" has been prepared to accompany the pupil's text, and should be in the hands of every teacher.) net, \$1.25; by mail, \$1.35. Teacher's Manual: net, 90 cents; by mail, \$1.00.

The Abingdon Press □ 150 Fifth Ave., New York, N. Y.

